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ABSTRACT

HIV/AIDS prevention messages catered to Anglo homosexual/bisexual men are not effective in teaching preventative behaviors to Hispanic homosexual/bisexual men. Hispanic sociocultural traits associated with homosexuality and bisexuality prevent the effectiveness of these messages. The Hispanic family is also extremely important in influencing behaviors. Successful HIV prevention messages geared toward Hispanic homosexual/bisexual men need to include the following: the importance of the Hispanic family, Hispanic cultural beliefs about homosexuality and bisexuality, and the cultural beliefs of "machismo" and fatalism. The high incidence of HIV infection among Hispanics suggests that serious steps must be taken in the construction of future HIV prevention messages. (Contains 12 references.) (Author/NKA)

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"¿Como Se Dice HIV?"

Adapting Human Immunodeficiency Virus Prevention Messages to Reach Homosexual and Bisexual Hispanic Men: The Importance of Hispanic Cultural and Health Beliefs

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ABSTRACT

HIV/AIDS prevention messages catered to Anglo homosexual/bisexual men are not effective in teaching preventative behaviors to Hispanic homosexual/bisexual men. Hispanic sociocultural traits associated with homosexuality and bisexuality prevent effectiveness. The Hispanic family is also extremely important in influencing behaviors.

Successful HIV prevention messages geared towards Hispanic homosexual/bisexual men need to include the following: the importance of the Hispanic family, Hispanic cultural beliefs about homosexuality and bisexuality, and the cultural beliefs of machismo and fatalism.

"¿Como Se Dice HIV?"

Adapting Human Immunodeficiency Virus Prevention Messages to Reach Homosexual and Bisexual Hispanic Men: The Importance of Hispanic Cultural and Health Beliefs

Reaching cultural minorities is very difficult in the war against the Acquired Immune Deficiency Syndrome (AIDS) (the result of the Human Immunodeficiency Virus (HIV)) because of the vastly different views about the virus itself, the means of contracting the virus, and the sexuality issues of many of those who need the messages most. One of the most forgotten or "uncatered to" minority groups that severely needs HIV/AIDS education is that of homosexual and bisexual Hispanic males. Hispanic cultural beliefs about the role of males in the Hispanic community and the anti-homosexual/bisexual attitudes that exist in Hispanic culture make marketing HIV/AIDS prevention to homosexual and bisexual Hispanic men a very troublesome task. Because of the cultural taboo that is placed upon homosexuality (not to mention bisexuality) as well as the cultural beliefs of machismo, fatalism, and the emphasis on the family, educating homosexual and bisexual Hispanic males about HIV/AIDS prevention is a task that has not yet been accomplished in a successful and competent manner.

The following paper addresses concerns of homosexual and bisexual Hispanic males. For the sake of clarification, Hispanic as it is used in this paper is identified generally as, Mexican Americans in the United States. "Hispanic" is defined much more specifically by Rodriguez (1994) as: "an amalgam of millions of persons from a variety of...religions and political and cultural experiences who are through historical circumstances or political or individual design, a permanent and vital segment of our population and who are striving to improve their status in this society while maintaining their dignity and identity in both cultures" (p. 81).

The following paper briefly discuses the cultural beliefs of machismo, fatalism and familialism as they relate to Hispanic males. It also discuses the difference between homosexuality

and bisexuality in Hispanic culture in comparison to homosexuality and bisexuality in Anglo culture (where most formal HIV/AIDS prevention education occurs). This paper will address the problems that have been identified in regards to adaptation of HIV prevention messages towards homosexual and bisexual Hispanic men in the past. Finally, this paper will discuss many of the already advocated thoughts about the future marketing of HIV/AIDS prevention messages as well as offer new suggestions for the future of HIV prevention messages.

NOTE: There is very little literature on the concepts of homosexuality and more specifically on bisexuality in Mexican culture as it is a taboo topic within the Hispanic culture.

Machismo in Hispanic Culture

The expectations of males in Hispanic culture are very specific and much of the social construction that relates to male norms in Hispanic culture is reflected in the cultural belief of machismo. Young boys are taught from an early age that to be a "real man" in the Hispanic community, they must conform to the tenants of machismo as a gender-defining concept.

"Men who show machismo are alleged to boast a great deal about their male conquests and to refuse to do 'womanly' things such as dishwashing, cooking, diaper-changing, or minding the children" (Rodriguez, 1994, p. 70). To develop machismo further would be to describe it as a form of sexism within Hispanic culture that is acceptable and expected. "A man is said to show machismo if he is super-manly and domineering in his relationships with women" (Ramos, 1993, p. 61). Machismo is not only related to the ways that men are to think about their relationships with others, but also how others are to think about males in the Hispanic community. In relation to business dealings and the way that those dealings would affect an Hispanic man's family, Chávez (1993) states that: "(Machismo)...meant that by virtue of his manhood, a man had a word

of honor that was more binding than a written contract, was totally responsible for his family's support, protection, discipline and direction" (p. 75). While being very empowering for Hispanic males, it could also be seen as a source of stress for the same males, who practice its tenants, as it demands a lot of the Hispanic male. This seems to the outsider to be an exaggerated concept, as no man in any given culture could possibly live up to that expectation of being a 'real man.' Though, even if not truly attainable, it is the standard that has been and is in place, and is expected of males in Hispanic culture even today.

"(The Hispanic male) is expected to be honorable, physically superior, and self-sufficient" (Ramos, 1993, p. 61). This view of Machismo in relation to everyday life seems to be represented much more in the literature and lore that follow Mexican American history than in the everyday workings of Hispanic society but the mind-set still exists and must be noted. If we are to fashion messages that will truly reach Hispanic bisexual males, we must take into consideration the cultural pressures that are exerted by machismo.

Familialism in Hispanic Culture

Another key cultural belief among Hispanics is the concept of familialism. "(Familialism is)...a value which includes a sense of obligation to the members of the extended family, as well as a perception that relatives are both reliable providers of help and attitudinal and behavioral referents" (Marín, 1989, p. 414).

Marín (1990) states that this familialism is manifested in close relationships with the extended family, such as uncles and cousins. Marín (1990) goes on further to say that: "'Compadres' and 'comrades' are close family friends who are given the status of relatives. These fictive kin are treated like family members in most respects. Thus, a family member who becomes motivated to reach out or talk to other family members about drug abuse, ...will often

fell obligated to talk to a larger number of people who are considered his or her 'family'" (p. 153). Thus, we can see the value of using familialism in fashioning our HIV/AIDS prevention messages. Therefore, the above note suggests that if interventions were developed to target the Hispanic family, or a specific member of a Hispanic family, the numbers of those affected by the prevention messages might increase dramatically.

Fatalism in Hispanic Culture

For Hispanics, fatalism is the cultural belief that is related to the feeling that there are things in the world that we have no control over, and therefore, we must just "let the dice roll," or attribute an experience to either good or bad "luck." For example, individuals with fatalistic tendencies will often believe that maintenance of health is beyond their command, as it is just bad or good luck experience if you become ill or if you do not (Yep, 1995, p. 143). It is hard to attribute this belief to anything in particular except for past experience and lore of other's past experience.

This is noted by Ramos (1993) who states: "The phrase *Si Dios quiere* (God willing) is heard frequently, and it would seem that the people who say this feel they have little or no control over the outcome of future events" (p. 59). In relation to prevention messages, this cultural belief could produce serious effects. For example: If you were an Hispanic homosexual or bisexual male that believed strongly in fatalism, then prevention of HIV/AIDS would likely not serve you at all.

One method of possibly dealing with this problem would be to address both the idea of fatalism and HIV both in the same campaign. Ramos (1993) notes that "it is past experience which has created this attitude (fatalism)" (p. 59). If messages within a campaign can argue for

self-efficacy, the belief in one's own ability to perform a behavior of some sort, it might be possible to eradicate the thought that fatalism controls the destiny of these men in relation to HIV.

Rate of HIV/AIDS Infection Among Hispanics

A disproportionate number of Hispanics are acquiring HIV in the United States. The Hispanic population in the United States accounts for 8 percent of the national population, while the number of Hispanics that are infected with HIV/AIDS (in proportion to the entire AIDS population in the United States) accounts for 15 percent. Those statistics demonstrate that Hispanics have a two to three times higher incidence of AIDS than white/Caucasian homosexual and bisexual males and over 20 times greater incidence than White heterosexuals (Peterson & Marín, 1988, p. 872). These statistics suggests a knowledge gap that needs to be addressed and that there is a definite cultural component to include in the future construction of those messages.

Anglo vs. Hispanic Homosexuality/Bisexuality

One of the largest differences between Hispanic culture and other cultures (African-American and White/Caucasian) in relation to homosexuality and bisexuality is the fact that many Hispanic homosexuals and bisexuals may not consider themselves to be either homosexual or bisexual. Because of this, many of the Hispanic men that we are trying to tailor HIV prevention messages towards may not accept these messages because they don't classify themselves as residing in that class structure. Marín (1989) states: "Latin American cultures tend to have strong anti-homosexual attitudes, which may prevent many men from accepting, or being seen reading, information on AIDS (HIV) prevention" (p. 412). Though, it is possible to tailor messages towards these groups through simple means. The question that I pose is: what are these means and how do we achieve them? An example of this is given by Marín (1989): "Experiences in the

Dominican Republic, showed that posters informing men about the use of condoms were not effective because they did not want to be seen reading them; newspapers on the other hand were read readily" (p. 413). We need to conduct more research to determine what means are the most effective and viable for reaching homosexual and bisexual Hispanic males.

A major reason for the increased numbers of Hispanic HIV/AIDS cases is the way that homosexuality is conceptualized in Hispanic culture. When prevention messages are constructed, they are more often than not constructed with the Anglo gay male in mind. The constraints that exist in keeping Anglo gay males from disclosing their sexuality are not nearly as stringent as those in the Hispanic culture.

In Hispanic culture, it is often considered the case that a man's masculinity may not necessarily be that drastically threatened by a homosexual encounter. It was noted by Blumstein and Schwartz (1976), in a paper on Anglo-American men that: "Popular understanding of the concept 'masculinity' implies that one must show erotic distaste (not mere neutrality) toward other males, and that one must demonstrate competent performance in the heterosexual arena" (p. 339). It appears to be rather the contrary though when considering the Hispanic perspective on homosexuality and bisexuality.

Blumstein and Schwartz (1976) also note (about Anglo-American men) that: "Many homosexuals, like their heterosexual counterparts, believe that for most people 'one drop' of homosexuality makes one totally homosexual" (p. 349). This belief that "one drop of homosexuality" makes one homosexual is not the overriding view in Hispanic culture. It is thought that even with "one drop of homosexuality," if a male is engaging in the insertor role in anal intercourse and is playing the appropriate sexual role, he can be considered to be heterosexual. This view of homosexuality in Hispanic culture influences the perception of HIV prevention messages that are geared towards homosexual and/or bisexual Hispanic men. If these

men do not consider themselves to be homosexual or bisexual, they will likely not pay attention to the messages that are presented to them. To be most effective in reaching homosexual and bisexual Hispanic males, prevention campaigns that are constructed in the future must incorporate messages concerning the risky behaviors associated with HIV infection and not the lifestyles that are often associated with those risky behaviors.

Hispanic culture also influences the choices made by Hispanic males in their choice of sexual activity. In a homosexual encounter, it is very often thought that being either the receptive or insertive partner in anal intercourse will determine whether you are considered homosexual or if you can still be considered heterosexual. This adds to the problem of tailoring messages to homosexual and bisexual males, because they may consider themselves to be only heterosexual. "Mestizo Mexican males involved in homosexual behavior operate in a sociocultural environment which leads them to expect that they should play either the anal insertive or receptive role but not both, and that they should obtain ultimate sexual satisfaction with anal intercourse rather than fellatio" (Magaña & Carrier, 1991, p. 429).

There is also a cultural stereotype in Hispanic culture that dichotomizes those young boys that tend to seem more "feminine" than others and these boys are often referred to as *putos* or *jotos*. It is then a self-fulfilling prophecy that eventually pushes these boys, (and later as men) who are labeled as putos and jotos, to exclusively homosexual behavior (Magaña & Carrier, 1991). Therefore, the restrictions on making your sexual orientation known in Hispanic culture are more stringent than in many other cultures.

The idea of homosexuality as mentioned above needs some clarification though, as it is considered very different in Mexican culture. "The dichotomization of sexual role preferences by Mexican men means that, conceptually, there are at least two different male groups with homosexual contacts: by societal standards, the one playing the anal receptive role is considered

homosexual, the one playing the anal insertive role may not be" (Carrier & Magaña, 1991, p.198). This is to say that an Hispanic male who is bisexual, may not consider himself to be anything but heterosexual, and very similar, a homosexual Hispanic male (if only playing the insertive role in anal intercourse) may also consider himself to be heterosexual. This makes tailoring prevention messages very tricky. Therefore we may conclude, that a larger population of Mexican males may be participating in bisexual behaviors than do Anglo gay men. Since these Hispanic men may not consider themselves to be homosexual or bisexual, it may be extremely difficult to reach them through traditional outreach programs, particularly outreach programs that were designed to reach Anglo gay males.

Socio-Cultural Traits of Homosexuality in Hispanic Culture

The following section is devoted to the exploration of the socio-cultural setting (in relation to bisexuality) that seems to exist in Mexico as noted by J. M. Carrier (1985) in his chapter from Bisexualities: Theory and Research, titled Mexican Male Bisexuality. Though Carrier's conclusions are noted to exist in Mexico, I have made a link to Hispanic society, as many of the cultural beliefs about sexuality appear to be very similar across many different Mexican-Hispanic cultures.

Carrier (1985) notes that there are certain aspects of Mexican society, which appear to have a particular importance in relation to male bisexuality (and one would then infer also to homosexuality). The most prevalent of these that are useful here were: lack of stigmatization of the masculine insertor role in anal intercourse, an easy to identify group of effeminate male sexual partners, and the generally permissive attitude towards male sexual behavior.

The lack of stigmatization towards the male insertor in anal intercourse is the result of a lack of conceptualization of that role in the male homosexual encounter as a homosexual role. It is often

thought that the insertor male is not homosexual but, rather is heterosexual and is engaging in a behavior that is not largely frowned upon, as it is in Anglo society (insertive or receptive alike). Paz (1950) notes that, "masculine homosexuality is regarded with a certain indulgence insofar as the active agent is concerned" (Carrier, 1985, p. 78; see also Magaña & Carrier, 1991 and Carrier & Magaña, 1991).

As for the effeminate males in Mexican society, they are considered from first notion of effeminality to be "destined" for a future of homosexuality, primarily as in the role of the insertee in anal intercourse. Carrier notes that Mexican boys are, from an early age, made aware of the labels used to denote male homosexuals. Carrier also notes that, "the connection is always clearly made that these homosexual males (usually called *putos* or *jotos*) are guilty of unmanly effeminate behavior" (Carrier, 1995, p. 78). This point was also supported by the following article: Magaña & Carrier, 1991.

The permissive attitudes that are expressed towards Mexican male sexual behavior start from an early age and often originate from within the family. The males in a family may, from very early in a male's sexual development, pressure their brother, cousin, or friends to engage in sexual intercourse with prostitutes or with nearby local girls (Carrier, 1985). It is also common knowledge that effeminate males are very available to be used as sexual outlets. Thus, with these pressures being exerted and socialization from within Mexican media, the attitudes towards male sexual behavior have become very lax and accepting, even expecting of this behavior.

Something that may be interesting to note refers to data collected by Taylor (1974) that is cited in Carrier's article. Taylor suggests that heterosexual anal intercourse may be considered to be a common occurrence in Mexico for males with female partners with whom they are going to, or are already, courting. Heterosexual anal intercourse may be used as a method of securing the female's vaginal virginity and is often used as a common form of birth control.

Although it is just speculation, it is possible that the insertive partner in homosexual anal intercourse is generally not considered to be homosexual because of the commonality of the insertive role of anal intercourse in heterosexual intercourse as a way to preserve vaginal virginity and prevent unwanted pregnancies. Carrier (1985) offers an interesting note about the difference between bisexuality in Mexican culture and bisexuality in Anglo culture that may suggest an answer to the question just posed:

> Another difference between Anglo-American and Mexican males is that Mexican males are not as concerned about homosexual reaction eradicating heterosexual responsiveness. Anal intercourse is the preferred homosexual practice between Mexican males. Males playing the insertor role often compare the anus to the vagina when talking about their male partners. There is a saying among men in Mexico, "the woman for her beauty, the man for his narrowness," the implication being that a man's tight anus is better than a woman's vagina. Heterosexuality is considered superior to homosexuality in Mexico. A Mexican male's gender identity, however is not necessarily threatened by his homosexual behavior as long as he is masculine and plays the insertor role (p. 84).

Machismo & Homosexual/Bisexual Hispanic Males

The topic of machismo again enters the picture when considering the fact that a homosexual or bisexual male may not consider himself to be homosexual or bisexual. These men may still practice some of the underlying tenants of machismo in addition to the extra homosexual relations that are part of their sexual identity. "The cultural value of Machismo promotes sexual intercourse with prostitutes to demonstrate virility and as a way of achieving sexual satisfaction. The danger of HIV infection is increased by the fact that black and Hispanic prostitutes have been

found to have higher rates of HIV antibody prevalence (15.4 percent) than non-Hispanic white prostitutes (6.7 percent)" (Marín, 1989, p. 413).

Associated Problems With Minority HIV/AIDS Information Dissemination

"Research is needed on the health-belief schemas of minority men as seen in their perceptions of risk for HIV/AIDS (e.g., the beliefs that being the active or insertive partner is a safe activity in anal sexual intercourse and that non-White gay men are safe from HIV/AIDS if they avoid sex with White gay men)" (Peterson & Marín, 1988, p. 872). Differences in beliefs about what is right in individual minority cultures prevent many homosexual and bisexual men from getting the information that is there to be taken. The cultural taboos and pressures that make the Hispanic man so strong and self-sufficient in Hispanic society, are also the same things that may prevent these same men, who are homosexual or bisexual, from acquiring information about HIV/AIDS prevention.

HIV prevention sources that are available to homosexual and bisexual men are marketed towards White gay men, and not to the minorities that we have noted need the information so badly. Carrier (1976) states that some cultures have been found to have strong anti-homosexual attitudes that could prevent those minorities from either receiving, or if received, from accepting and using that information.

Another factor to consider is the impact that minority status may have on the education level of those to whom you are trying to influence with this HIV prevention information. Peterson and Marín (1988) write: "...communications should be written at or below the fifth-grade reading level to avoid exceeding the educational attainment of many low income minority men" (Cited in B.V. Marín, et al., 1988). To ignore educational status would be to ignore much

of the current research that suggests a knowledge gap, occurring as a result of low socioeconomic status.

As appropriate attention to education levels is important, so also is the attention that needs to be given to the language of the prevention. (This assumes that information is going to be given in some written form.) It is also important to note that language may be a strong barrier in the dissemination of information. The information that is given needs to address both the English speaking, as well as non-English speaking if it is to be effective. These messages that are constructed need to be tailored to those with knowledge of the general Spanish vernacular, as well as in other vernaculars. It is noted in Marin, et al., (1988), that broadcasting of prevention messages "should be in 'broadcast' Spanish to avoid regional variations in language usage". Marín (1989) demonstrates this point very clearly in the following: "Messages need to use words that are appropriately comprehended by Hispanics. The need to use easily understood words is seen in our recent study in San Francisco, where we found that most Hispanic males interviewed did not know the meaning of the referent of the Spanish equivalents for anal or oral intercourse. Similarly, the term active sexual life was misperceived as including only extra-marital and risky sexual practices" (p. 414).

Future HIV Prevention for Hispanic Homosexual/Bisexual Males

The following suggestions for where HIV prevention messages should occur for Hispanic bisexual males are limited in their scope, as there has been very little research about homosexual and bisexual Hispanic males. The current literature has suggested that it may be more effective to reach our target population by going to them in the locations in which they frequent the most. Targeting the gay-identified Hispanic males in the pornographic theaters and gay bars that they frequent may be an effective means in which to get information about HIV prevention to these

highly vulnerable individuals. "The 'Core Program' is currently conducting this type of outreach in several Latino gay bars located in Los Angles County and is distributing several 'gay' comic books on HIV/AIDS, HIV infection and safe sex in Spanish titled 'Chicos Modernos'" (Carrier & Magaña, 1991, p. 200). Carrier & Magaña (1991) also suggest that another location that may be prime for outreach to Hispanic males is "on certain street corners and parking lots while waiting for work as day laborers" (p. 199).

There is also the suggestion that what appears to work in one location may not work in another, and that individual tailoring may have to be used to make the messages fit. One example of this is noted by Magaña & Carrier (1991): "The major difference between California and Mexico is that in California there are more discos in which to cruise, and additional new cruising locations like pornographic theaters and bookstores and gay steam baths" (p. 433). It has also been suggested that another prime location for reaching homosexual, heterosexual or bisexual Hispanic men may be in the STD clinics in which treatment for other STD's is occurring. In this atmosphere, these individuals have already made an individual effort to have at least one problem taken care of and they would appear to be concerned about their health, therefore trying to reach them in a preventive environment would seem to make logical sense.

Another possible outlet for this information is within the Hispanic community itself, while using certain self-identified individuals for outreach. "Still another useful strategy would be to focus on educating homosexual Latino males playing only the receptive role in anal intercourse about HIV infection and HIV/AIDS and get them to not only practice safe sex but the also act as a volunteer outreach workers and pass the information on to their sexual partners" (Carrier & Magaña, 1991, p. 200).

The impetus for suggesting that the receptive partner be recruited to provide one-on-one outreach is because of Carrier's (1989) data that suggests: "...in populations of Mexican origin, men

playing the anal receptive role are in general more sexually active and have higher HIV infection rates than men who only play the anal insertive role, the majority of whom may be bisexual and thus also have female sexual partners" (Carrier & Magaña, 1991, p. 200).

It has also been suggested that the regional media are not as effective in the ways that was once thought. Media launched HIV prevention messages aimed at reaching homosexual and bisexual Hispanic men might be more effective if presented in the proper medium. Marín (1989) states: "Regional media usage surveys have found that radio may be a more important electronic medium than television for this purpose and that Spanish language newspapers are not read as frequently as might be expected" (p. 414). With this information in hand, we might conclude that using radio, as opposed to television, for HIV prevention messages may be quite effective.

When constructing future HIV prevention messages, we must construct them so that these men who may be engaging in homosexual or bisexual relationships can receive the information without "coming out." Because these men may not consider themselves to be anything but heterosexual, they would likely not attend to messages that were made for homosexual or bisexual men anyway. The future of HIV prevention messages must address the high-risk behaviors that are associated with homosexual and bisexual encounters.

Another way to target HIV prevention towards homosexual and bisexual Hispanic men would involve using the cultural value of familialism in a unique way. Future messages might suggest that a male engaging in two relationships, one homosexual or bisexual and the other heterosexual, should pick the relationship they most want to nurture. A message could then be constructed that utilizes the cultural value of machismo as well. The message might be stated somewhat like the following: "To be a real man, stick with your partner and be monogamous. Protect your partner." As it seems that monogamy is a very volatile topic in Hispanic culture for homosexual and bisexual males, as well as the general Hispanic male population, monogamy

would then need to promoted as well. Marín (1989) states: "A recent study found that monogamy was seen as providing a sense of security and commitment in a trusting relationship, in addition to providing protection from disease. Promiscuity was most often seen in a negative light, as shallow, immoral, and causing problems for both the primary partner and the lovers, and with the paternity of the children" (p. 413). If this study data could be used to promote monogamy (through HIV prevention messages), it might be possible to reach some of the Hispanic males who are so at risk for HIV and to lower the general Hispanic HIV infection rates.

Conclusions

"Efforts to provide culturally appropriate interventions are called for not only because Hispanics are overrepresented in the number of AIDS cases reported, but because there are indications that little behavioral change is taking place among Hispanics to prevent HIV infection" (Marín, 1989, p. 414).

To be most effective, future HIV prevention campaigns, geared towards homosexual and bisexual Hispanic males, need to be sensitive to the Hispanic cultural values of machismo, familialism, and fatalism. "Reflecting Hispanic cultural values in developing prevention strategies is one way of helping to ensure that interventions will be culturally appropriate, acceptable, and effective with Hispanics" (Marín, 1989, p. 414). These future HIV prevention messages must also utilize the most effective modes of media that exist in the areas where these campaigns would take place. Incorporating attention to Hispanic culture as well as using appropriate media will help in reaching homosexual and bisexual Hispanic men. HIV prevention messages must be provided in a "culturally appropriate manner, and channels of dissemination must be used that will reach the target groups" (Peterson & Marín, 1988, p. 875).

Future HIV prevention campaigns geared towards homosexual and bisexual Hispanic males, also need to be sensitive to the differing opinions that surround homosexuality in Hispanic culture. Simple reapplication of "old" messages that were originally designed for use with homosexual and bisexual Anglo males will not achieve the desired goal of increasing HIV preventative behaviors among homosexual and bisexual Hispanic males, because of the complexity of the Hispanic definitions of homosexuality and bisexuality.

Lastly, more research is needed in many of the areas that were touched upon in this paper. The research that has been conducted on homosexuality and bisexuality in Hispanic culture is very inconclusive and needs desperately to be expanded upon. Also, more research needs to be conducted in the areas of minority media dissemination and location of prevention messages.

The high incidence of HIV infection among Hispanics suggests that very serious steps must be taken in the building of future HIV prevention messages. If attention is not given to the development of more effective HIV prevention messages, the Hispanic population could suffer grave consequences of massive proportions.

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